2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

The South mountain, or Nan-yo 南嶽, is called Meng-lo Shan 蒙樂山 and is situated 80 li north of the prefectural city of Ching-tung 景東府. It is also known as Wu-liang Shan 無量山. The West mountain, or Hsi-yo, is the Kao-li-kung Shan 高黎共山, and the North mountain, or Pei-yo, is the Yü-lung Shan. The Central mountain, or Chung-yo, is the Tien-ts'ang Shan 點蒼山 west of Ta-li. Although the east and south mountains are not very important, yet they are quite the largest in their respective districts. 133

The *Li-chiang fu chih lüeh* confirms that in the middle of the reign of Cheng-yüan (794) Wei Kao made an agreement with the Nan-chao Kingdom to attack the T'u-fan and drove them from the Hsüeh-ling, *i.e.*, snow mountain. The army of the Lo-lo-ssu was defeated at the snow mountain by the troops of Ssu-ch'uan at the beginning of the period Chih-shun (1330) of the Yüan dynasty. This snow mountain is none other than that of Li-chiang. A branch of it extends south, and this is the Ts'ui-wei Shan 翠微山. Still further lies the Sleeping elephant Mountain or Hsiang-mien Shan 象眠山 at the foot of which the Lung-wang Miao is situated. This branch ends at Yü-ho-ts'un 玉河村.

3. THE MOUNTAIN GOD AND THE TEMPLE OF SA-DDO

Nearly every snow peak in Tibet has a name, it is usually that of a spirit or deity belonging to the protective type which deity is often believed to dwell within the peak. The Li-chiang snow range does not seem to have any other but Chinese names, which would indicate and confirm the belief that the Na-khi were immigrants in that region. The many Na-khi names which the various alpine meadows, forests, etc., on the slopes of the snow range bear, were given by Na-khi shepherds who were obliged to move their flocks of sheep from one little meadow to another. The shepherds are mostly children, directed by their parents as where to pasture their flocks, and this necessitates names for these places. But proper Na-khi names in the true sense of the word for the range or individual peaks do not exist. 103 ●

The name of the highest peak is a Chinese one, though it is true that it is also called in Na-khi, Boa-shi nv-lv. *Nv-lv* means silver rock, hence snow mountain, and Boa-shi is the Na-khi name for the market-place Pai-sha-kai situated between Li-chiang and the last village, Nv-lv-k'ö, on the north-western branch of the plain, at the foot of the range. But the name is only a few hundred years old and relates to an episode when the Boa (Hsi-fan 西番), from the north, invaded Na-khi territory and were killed (*shi* = dead) there by the Na-khi.

However, the Li-chiang snow range does represent a spirit or deity, and the deity in this case is not a local one, but one which had its origin in the far north, the grass-lands of Eastern Tibet whence the Na-khi migrated south during the latter part of the Han dynasty. Thus the name of Sa-ddo, the Tibetan Satham, was brought by the Na-khi to Li-chiang and applied in all probability first to the Li-chiang snow range, or rather the spirit of Sa-ddo was made the mountain god and protector of the Na-khi settlers. Only later as the town of Li-chiang came into being was the name Sa-tham extended to it.[19] We see

[19] It must be stated, however, that according to Sir Charles Bell and his Lhasa informant, Ge-sar is said to have lived during the reign of the Tibetan King To-to-ri nyen-tsen in the

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103 thus that the spirit of Sa-ddo (Sa-tham) is a stranger in Li-chiang, a co-immigrant, of the Na-khi.

173 The famous Ge-sar epic tells of the battles fought by Ge-sar against Sa-tham. The latter was the King of Jang. The word Jang is written in Tibetan in two ways, viz: ljang and hjang. The first stands for Mo-so and appears in a Tibetan manuscript of the Ge-sar legend (ms. in the possession of Roerich [Rolf Stein]), while the words ljang-mo, according to S. C. Das, *Tibetan — English Dictionary*, p. 470a, represent a district in Li-t'ang beyond Kham. The second, hjang or hjangs appear in *Dictionaire Thibétain — Latin — Français*, p. 351b, "*Tribus et regionis nom. in N.W. provinciae Sinar. Yunnan, cuj. urbs principalis est* Sa-tham *seu* Ly-Kiang-fou. *Tribus vocatur Mosso a Sinensibus et* Nashi *ab ipsismet incolis*, nom de tribu et de pays au N.-O. du Yun-nan." Now S. C. Das, *l.c.* p. 452b, gives hjang as a place in N. W. Tibet which once formed the Kingdom of Hjang. He further gives hjangs-shabs as a name of a place in Kham, and Hjangs-sa-tham also as the name of a place in Kham. This latter is, however, our Sa-tham or Li-chiang.

The popular legends about Ge-sar do not mention armies against which Ge-sar fought. The war he fought with the Jang (ljang) has its counterpart in the popular legend in which Ge-sar is fighting the giant demon of Byang. (*See* J. F. Rock, "The Birth and Origin of Dto-mba Shi-lo," etc., in *Artibus Asiae*, Vol. VII, pp. 35, 48–49: also "Studies in Na-khi Literature I," in *BEFE-O*, T. XXXVII, pp. 26 and 37.) The word byang denotes the North: Byang-thang are the grassy or undulating plains of North Tibet. A. H. Francke, in *Der Wintermythus der Kesarsage* (1902), p. II, states that, strange to say, the word byang = north is pronounced jang in lower Ladakh. The celebrated legend of Ge-sar's war with the Jang, Francke, believes to be identical with Ge-sar's popular combat with the demon (giant) of Byang. This combat has its counterpart in the Dto-mba Shi-lo legend where he encounters the giant demon Dtu-ndĕr-tkhyu-bpa-la-llü, the Tibetan bDud-khyab-pa-lag-ring. Rolf Stein a student of Ge-sar legends informed me that he found the word *byang* for the *Jang* (Mo-so) only in one passage, *i.e.* in the Ge-sar Ms. of Roerich.

173 814 The Na-khi, as has been proved by their voluminous literature which I have translated, have much in common with the people of N. W. Tibet. It

fourth century of our era. Sa-tham must have lived at the same time. This particular Tibetan period is, however, not reckoned as a trustworthy historic one. Real Tibetan history does not begin until about the eleventh century A.D. The dates of the birth of the above king vary with various authors. Sarat Chandra Das gives 441 and his name as Lha Tho-tho-ri nyen-tsen (gnyan-btsan); Schlagintweit in his "*Die Koenige von Tibet*, p. 806, gives the name as Lha-tho-tho-ri-snyen-bshal and the year 463 as the first of his reign. Waddell, in his *Buddhism of Tibet* (*Lamaism*), p. 18, states: "Tibet emerges from barbaric darkness only with the dawn of its Buddhism, in the seventh century of our era." Ge-sar, after all, seems to be a mythical character and so perhaps is Sa-tham, and it is very likely that their legends date much farther back than the third or fourth century of our era. It is thus very probable that the Ch'iang 羌, of which the Na-khi are a branch, brought the Sa-tham legend with them south during their great migration. The name Sa-tham (written in Chinese, San-t'an 三壈), according to the *Chia-ch'ing I-t'ung-chih*, was applied to Li-chiang during the Sung dynasty (960–1126). In the *Yüan Shih* (Mongol History) it is stated that the Na-khi chief Mai-liang 麥良, also called A-liang 阿良, was made the San-t'an Kuan-ming-kuan 三壈管民官. In the same work it also states that San-t'an was the ancient name for Li-chiang and that the P'u-hsieh tribe dwelled there.

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in the Naga hills on the Assam borde. indulge in the same sort of call. 000

Hsi-fan in Chinese simply means "Western Barbarian," and is certainly a vague designation, but at the same time it is a useful general name for a family of tribes who form a sort of connecting link between the Tibetans and the Lo-los. In manners and customs they are most of them Tibetan, though not all the Hsi-fans have adopted the religion of the lamas. The language of some of the tribes is almost a dialect of Tibetan, but among others the speech is more closely connected with Lo-lo. 101 563

The next day we struck the Ya-lung River, after five miles of marching, and turned down its left bank by a very rough hillside path. One of my mules in a bad piece of steep narrow ascent lost his balance, fell over the hillside, and coming with all his weight on a sharp rock was killed on the spot. 000

The river here is about 100 yards wide, and as its height is not much more than 5000 feet and it is shut in by very steep hills, we found the valley rather warm. As usual, in China, there is much confusion about the name of this river. Locally it is called the Chin Chiang and in fact is considered the main branch of the Yangtze, the latter being known as the Pai-shui Chiang above the confluence of the two rivers. I have never heard any Chinaman call it the Ya-lung Chiang, but it is so named on the Chinese map of Ssŭ-ch'uan and also on the small district map I saw at Mien-ning. Mr Rockhill says this is a corruption of Nya-lung, the Tibetan name. For geographical purposes it will be better to stick to the name of Ya-lung River by which it has become generally known to Europeans. The Chinese name Chin Chiang or Gold River is not inappropriate, for I saw men washing for gold in the river bed, and they said they got a fair quantity. 1030 316

Crossing by ferry we had a very steep climb up to Lu-ning-ying, a village of 150 houses, on a well cultivated, steeply sloping terrace. 000

We did not get in till dark, so I had a day's halt here to rest the mules and to get information about our future route. Mi-li was the place to which I wanted to find a road, but no one in Lu-ning-ying had ever heard of Mi-li. At

between pp. 168 and 169 in original text. / /169/ Anyone on the Koko Nor or in Tsaidam who has a particularly good sword, sees to it that it comes from Dergi gon tschen.

The monastery as well as the princely residence of Dergi gon tschen lie five days' journey below Dschoma lhagan on the left (eastern) side of the Yangtze, a short day's ride from the river, and seem to be difficult to reach from the north. (1) On March 31, I stayed a whole day

1. In the Atlas de la Chine by d'Anville, Paris 1785, the monastery Tschonkor is indicated in this region.

in Antu Dschomba not far from Dschoma lhagan, in order to get guides to take me to Dschoma lhagan. There were people who offered to do so, but they all assured me that I could not reach it from this side with my pack animals and boxes because the paths were so narrow that pack animals would fall headlong. Since I did not get any carriers, I had to give up this idea, too.

Below Dschoma lhagan the Dre Chu-Yangtze enters a narrow valley as it breaks through a large mountain ridge in a more southerly direction. But the large road maintains the southwest direction that it has taken for several days. Immediately behind Dschoma lhagan (Chinese: Kwan yin miao) it again ascends a considerable height, and here only cattle raising can be carried on.

On our next trek (April 1) we passed several smaller monasteries that stood close to the road. After seven hours of travel we reached Nan dyi, a number of settlements consisting of seven or eight stone houses. The people were friendly, invited us to live among them and also sold us barley. They asked when the "Pe lang" was coming. Around this time the farmers are still threshing with their flail on their threshing floor which is always on the flat roof of the house. In order to clean the grain they do not use a winnowing shovel like the Chinese, for instance, but pour the grain on the floor several times, letting the mountain wind carry off the chaff.

On the second day, beyond a pass, we came upon the kingdom of Ling gose that is supposed to derive its name from King Gesar's Ling or gLing. It is independent, so to speak, and has its own dyalbo (rgyalbo). The latter lives in Gose gomba and his home is a not very princely-looking stone house.

From the road we could see in the south and southwest, about one and a half days' journey from Dschoma lhagan, the valley of the Yangtze Kiang, although we did not once catch a glimpse of the river which is wedged in between rocks. Beyond the valley there are crests

8,000-10,000 souls (one-third Chinese and two-thirds Tibetans) and 631
has been for a long time the seat of a Chinese colonel (hsiĕ tai) to whom all police garrisons throughout Hor as well as those of Ba tang, Li tang, etc., were subject, and a superintendant mandarin with the title of "kün leang fu" who had charge of the accounts with the occupation troops and the imperially recognized monasteries up to Lhasa /203/ and who was connected with the Dao tai of Ya tschou fu. (1) Finally I found here an important Likin mandarin whose chief

1. The imperial court in Peking annually sent as much as 40,000 taels through the kün leang fu to the monasteries of Tibet in payment for the saying of prayers.

duty it was to tax all tea imported from the lowland, before it entered the city. Besides these important Chinese, the Ming tscheng tu se, Tibetan: Dyala (Dschagla) dyalbo (written: lDschagsla rgyalbo) also has something to say in the administration, albeit only in purely Tibetan matters.

In Tibetan the town of Ta tsien lu is called Dar rtse ndo, i.e., 103 ●
mouth of the Dar, and from this seems to spring the botched expression "Ta tsien lu" in present-day Chinese. However, the Chinese of today do not recognize this derivation. According to one group the name means "arrow forge" and is supposed to be connected with the meaning of the place as a center for weapons; according to others, the name derives from the fact that an arrow was once found here which one of the frontier commissioners was supposed to have shot off. It is the story of the ox skin of Dido, translated into Chinese. After long-drawn-out boundary disputes the parties are said to have agreed that the Chinese boundary should reach as far as an arrow flies. The Chinese shot off an arrow and after a long search they found this arrow many days' journey inside Tibetan territory at the site of present-day Ta tsien lu. The city was called Lu tscheng by Chinese soldiers in the interior of Tibet.

Strictly speaking, the city consists only of two narrow streets 361
that extend along either side of the little stream which has quite a lot of water and is supposed to be called Dar Chu (of course, few of the inhabitants know what to call it). Three bridges connect the two sides of the valley. The officials, the officers and the king live on the left bank in broad-gauged yamen, built in Chinese style. Most of the shops and the large Tibetan godowns or go tschwan are on the right bank. Ta tsien lu is today one of the few cities in the Middle

C 361 Kingdom which has no city walls. For this it seems to have been added to the kingdom too late (1697). Immediately behind the houses the sides of the valley rise up steeply so that the inhabitants felt it was necessary to build three gates at the three exits of the valley. (2)

2. In 1408 under the third Emperor of the Ming Dynasty, however, the princes of the city had already had to submit to Chinese rule. The country was formerly called West Yü tung and Ning yüan tsch'ün.

Ta Tsien Lu

T 792 There are eight monasteries inside and outside the city, with 500 Tibetan monks all told. The most beautiful monastery is situated at the Chinese parade ground on the left bank of the river in front of the south gate. It is called "Dordyi dschak" and has 150 priests. Like the royal family, it belongs to the Nima or Red Sect. Beside the monastery are hot springs with temperatures of 25 to 27 degrees, that have formed beautiful sinter terraces. I found that the second largest monastery was a Gelugba lamasery with about 100 inmates. It is inside the city and also on the left bank. In the north there is a Saskya monastery with 40 to 50 priests; the rest are small and most of them are homes for Gelugba priests. All of them have regular incomes from real property; in fact, it seems to me that throughout Tibet no monastery can exist without owning property. The Nima Dordyi dschak monastery owns large royal grants and extensive /204/ holdings. With few exceptions these monastery holdings lie in the Minyang country (Chinese: Munia Shan) (1) in the 18 bailiwicks of

T 423 492

C [103]

1. Minyang, Muniag or Mi-nag. Various travelers thought that these names or Menia or Minjag were the name of more distant tribes, and therefore in a number of atlases this word reached the Hor Gantse and Dergi region. Actually it applies only to the region of the lower Nya Chu and at some former time it meant the land of the Hsi Hsia kingdom (see p. 205 Vol. I). It means a "lower" country.

the Dschagla Kingdom which extend southwest from the Dschedo La to the Nya Chu.

T 793 Besides the monastery priests there are also 100-150 private priests of all kinds of different sects who act as pastors for individual

T 278 Their daily earnings are said to amount to 20 to 30 taelcents and at best, 70 taelcents. A pound (600 grams) of be mu (Tibetan: Gar lo), for example, consists of 3,000 to 4,000 small roots, white bulbs of the Coelogyne Henryi, which must be found and dug out one by one. In Ma tang and Li fan a pound costs up to two taels. The little roots are a Chinese culinary delicacy.

C 133 I had a splendid view from a rise along the road. Far to the south and the southwest I was given a farewell greeting by the large black Somo Mountains with their numerous peaks which consist of green argillite sandstone and rise 5,000 meters upward. From the Ma tang region they extended far to the northwest so that 80 to 100 kilometers from my vantage point they looked as though they would continue into Tibet with a more east-west strike. They are the eastern ends of the Ba yen ka la Shan of Chinese cartography. (1) In front of

C [103]

1. Ba yen ka la schan is a designation borrowed from the Mongolian. Ba yen (Mongolian: bayan) means "rich"; ka la (Mongolian: khara) means "black." In Chinese geographies and even in their primers these words have for a long time referred to the mountain range forming the water shed between the Yangtze Kiang and the Hwang Ho within Tibet. It would therefore be wrong to try to introduce a new name.

them and extending immeasurably far to the north there is a green jungle of hills and mounds, valley plains and small mountain chains. There was not a single mountain there, as far as /258/ the eye could reach on that clear day, which was higher than 4,400 meters. This section of high plateau cut up into hilly country, is today the water shed between the large Yangtze and the Hwang Ho. It is only very gradually - as I noticed on my previous journeys - that the land gets higher toward the west, so that near Horkurma, finally, the floors of the deepest valleys reach up beyond 4,200 and 4,300 meters and the mountains up to 4,600 to 4,700 meters. All this country is the home of the free and audacious Ngolok and their countless fat yak herds.

In back of me, in the east, in the direction of China, there were somewhat higher mountains. There was granite to be found there and it formed a few peaks of close to 5,000 meters. Glacial marks were unmistakably visible even in this hard granite. All the valleys there were shaped like broad troughs and the entrances of the valleys revealed basin-shaped bottoms. In the meadows beside the tent village